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Vol. IV. No. 11 CHICAGO, ILLI[illegible] JUNE 1, 1907 50 Cents Per Year

Individual and Social Salvation

By Rev. J. Stitt Wilson

(Rev. J. Stitt Wilson is one of the old Social Crusaders and has been very effective in the Socialist movement with both voice and pen. The following article is one of the best ever printed in the Christian Socialist. It ought to be in pamphlet form. If you wish it so, please write us at once how many you are willing to take at 30 cents per dozen, or $2.00 per hundred.—Ed.)

I. Individual Salvation

Salvation is that process by which mankind is liberated from every captivity within and without, released from every curse, delivered from every sin, and brought to every freedom, happiness, and moral perfection.

1. THE GREAT WORK

The salvation or redemption of humanity is the one supreme purpose of the universe so far as man is concerned. No higher object has entered into the heart of God. No higher idea can ever enter into the mind of man. This hope and labor has inspired the thought and passion of the sages and saviors of all time. And it might truly be said that the work of redeeming, freeing and perfecting the race is the one normal and sane purpose of individuals and of society.

History's Process

The philosopher, Von Schlegel, intimates that all history is an apostacy, an obscuration of man's pure and divine being, a mirror in which the opposite of God and good is reflected. This is but half the truth. History likewise is the process in which man's pure and divine being is released, and in which the heart and life of man is nurtured and developed until the divine image is mirrored therein. From the coarse carbon will yet come forth the glittering diamond. The dross of Ignorance will be taken away some day from man and the pure and precious will remain.

Emerson Quoted

The last paragraph of Emerson's essay on Culture so forcibly and so beautifully enforces this thought of the process of Human Salvation that I quote it in full:

"The fossil strata show us that nature began with rudimental forms, and rose to the more complex, as fast as the earth was fit for their dwelling place; and that the lower perish as the higher appear. Very few of our race can be said to be yet finished men. We still carry sticking to us some remains of the preceding inferior quadruped organizations. We call these millions men; but they are not men. Half-engaged in the soil, pawing to get free, man needs all the music that can be brought to disengage him. If Love, red love with tears and joy; if Want with its scourge; if War with its cannonade; if Trade with its money; if Art with its portfolio; if Science with its telegraphs through the deeps of space and time can set his dull nerves throbbing and by loud taps on the tough chrysalis, can break its walls and let the new creature emerge erect and free—make way and sing paean!"

"The age of the quadruped," he continued, "is to go out—the age of brain and of the heart is to come in. The time will come when the evil forms we have known can no more be organized."

"Man's culture can spare nothing, wants all the material. He is to convert all impediments into instruments, all enemies, into power. The formidable mischief will only make the more useful slave. And if one shall read the future of the race hinted in the organic effort of nature to mount and meliorate, and the corresponding impulse to the Better in the human being, we shall affirm that there is nothing he will not overcome and convert, until at last culture shall absorb the chaos and Gehenna. He will convert the Furies into Muses and the Hells into Benefits."

A Whole Salvation

Let your idea, therefore, of the Salvation of Humanity, become all comprehensive. Grasp at the full glory of man's possibility. Think of that Salvation as comprehending body, soul, and spirit; the life that is and the life that is to come. Break away from the narrow and conventional idea of Salvation which concerns itself, and that even but little, for the soul as if it were a trinket apart from the whole man. Consider, indeed, that the Soul of man, the Man of man, which is the Divinity of man, is, indeed, the eternally valuable; but sever not that soul from its relation to God's universe, and God's family. Man must be saved in the Earth and in his relations to all his kind. All men must be brought into "tune with the Infinite" and all institutions of men must mirror the harmony and Freedom of the Good and the Free. The individual must be saved, and society must be saved. The unit and the all, the part and the whole, must be brought to their respective flower and fruitage.

2. EMPHASIS TO-DAY ON THE SOCIAL NEED

In these days when great social problems are receiving so much thought upon every hand, the emphasis is being placed upon *social* freedom, *social* reconstruction, *social* salvation. And this is right. We need not fear undue emphasis of the social for many a decade to come. For are we not suffering from a perverted individualism? From this standpoint might we not say that private monopoly of the goods necessary to human life is individualism in commerce and industry run mad? Eventually, the pendulum to the social will swing too far and will need to be brought back, but it is not yet.

There is, however, another way of looking at the matter. While we need not fear for many a year to come that the people are going to take too much interest in social problems, and hence to place too great an emphasis on social salvation, yet it is important for the true builders in society to have distinctly in mind the true significance of that social salvation which is to solve our social problems.

What We Seek

"Earth holds up to her Master no fruit but the finished man." The perfected, free personality, the true individual, is what we seek for ourselves and for the race. The holy man—the whole man—is our goal of effort. Our social sins and wrongs prevent and hinder his appearance and development. We are seeking to solve our problems, not for pastime, nor for pleasure, but in the serious and strenuous effort for freedom as persons—as moral agents, as spirits wrapped in yielding clay. So, I say, it is very important that in working out our social questions, and setting this deity—called Man—free, that we get at the real Truth and the real process by which he is made free.

Then in the perfecting of humanity, what is the part played by individual salvation, and what the part played by social salvation, and what is the relation of each to the other?

2. WHAT IS INDIVIDUAL SALVATION?

We must here guard our readers against thinking of these two phases of emancipation as two distinctly separate processes. We use the terms to aid us in our thought, but how closely the two processes are related we shall see as we proceed.

The fact is that humanity is one body as the universe is one. The health or the disease, the sin or the triumph of one man in that body affects all; and a social advance or calamity sends its bane or blessing to millions as individuals.

Great Spiritual Movements

During the history of the race there have occurred grand moral and spiritual awakenings which have had an incalculable effect directly upon individuals. At different periods Great Teachers have appeared revealing Truth in their words, and embodying that truth in their lives, and like mighty human magnets, they have drawn the hearts of men after them.

Primitive Christianity

The immediate disciples of Jesus were men and women who were individually saved, in an hour of the blackest social darkness. The followers of these disciples—the converts of Peter and Paul, of John and James—were men and women whose lives were transformed, whose passions were purified, and whose inner life was made free, and that under a civilization where the saddest inner bondage to evil and iniquity of every form prevailed to a terrible degree.

This inner and spiritual freedom to these early Christians was the supreme fact of their lives. Salvation to them was the one great Reality in a world of sham and unreality, of sin and shame. It was not an intellectual assent to certain dogmas and doctrines; it was the response and consent of the whole heart and will to a quality of Life that it was possible for a human being to enter into and enjoy.

The Roman tyranny—a social bondage—raged on in all its hideous forms. Judaism, as it then existed—another social bondage—continued in all its sapless and lifeless ceremonialism. But these individual men and women, triumphing in their inner and spiritual liberty escaped the toils of ritual and ceremony, and like God's own MEN, with whitened and intrepid souls, they faced the wild and hungry beasts on the bloody sands of the Roman amphitheatre, rather than be untrue to the Reality of the Divine Life of which they as individuals had become partakers.

The Franciscans

Francis of Assisi (whose life by Paul Sabatier you should read) was one who, in the midst of the darkness of the middle ages, found a liberty and perfection of individual character which Renan extols as the one unique imitation of Jesus that has appeared in the centuries.

The beautiful life of St. Francis and the glowing and passionate words that fell from his eloquent lips had a marvelous effect upon the individual life and character of thousands of people. It was an age of gross materialism and sensuality in the world, and formalism and religious emptiness in the church, but the Franciscan brothers, taking their vows of poverty, chastity, and obedience, threw a stream of white light upon the dark background of that age, and while rebuking at once the sin of the world and the apostacy of the church, inspired multitudes with zeal and love, and drew them as if by magic to lives of purity and simplicity.

These entered into Life—abundant life. The grave clothes fell off, and let the dead step forth.

The tyranny of feudalism in the state, on the one hand, and the tyranny of priest-craft in the church, on the other, still held their sway; but in the hearts of these simple Franciscans, who had forsaken the empty vanities of the world-spirit and the wearying rounds of religious formalism, there flowed a freedom and love which is the final joy and crown of personal character. THIS IS INDIVIDUAL SALVATION.

The Methodist Movement

Methodism to-day stands in the minds of people as just one of the large bodies of professing Christians whose steeples are in every village and whose members are found in every hamlet. One must go back to early Methodism to see individual salvation in its full power and meaning.

The spiritual condition of England when Wesley blew his trumpet was alarming indeed. The Bishop of Oxford of that time declared that an open and professed disregard of religion had become the distinguishing character of the age. Dissoluteness and contempt of principle characterized the well-to-do, and profligacy, intemperance, and crime characterized the poorer classes. Irreligion and libertinism ran rampant. The church was corrupt. The clergy were held in contempt. A magazine of the times declared that zeal for godliness looked as odd upon a man as the dress of his great-grandfather. Every sixth house in London was a grogshop, and the most horrible outrages were committed in the very streets of London and other cities.

And yet in the midst of this black night of sin,—light, love, and liberty shone into individual lives. Isaac Taylor, one of the historians of this movement says that "no such harvest of souls is recorded to have been gathered by any body of contemporary men since the first century." The history of early Methodism reads like a romance. The transformation in the personal character of all classes of people during this period has a nearer semblance to what we might call the supernatural than any other set of facts in modern history. Literally millions of people throughout the civilized world were individually saved during the Great Awakening of the 18th century, of which the Wesleys were the great single factors.

Other Movements

Other great moral and spiritual movements might be enlarged upon to establish our point. The Lollard movement in England, of which Wycliffe was the moving spirit, brought spiritual health to thousands of people. The Quaker movement, led by the mystic, George Fox, planted a divine life in the hearts of multitudes —a life that still leaves its significant traces in the history of two continents. The Salvation Army, whose history cannot yet be written, is another standing proof of our proposition. Critics of the Army and those who see it only in these days, where in many places it has become a mere collecting agency, must read the whole record with unprejudiced eyes.

But I have referred at length to three especially significant religious movements. Early Christianity, to which the eyes of all the world are now turning with wistful gaze; the Franciscan movement, a revival in the old Roman Catholic church, and Methodism, the greatest spiritual awakening of modern times.

Their Importance

The sociologist must take these movements into consideration. It is a strange science of human society, indeed, that fails to investigate and to analyze a movement that changed the dating of human history. And a study of social development of the middle ages which neglected the Franciscan movement, or a study of the social development of the 18th and 19th centuries that omitted the Methodist movement would be like a study of the human body which passed over the heart, arteries, and veins.

With his thought on the great religious movements it would be very easy for one to come to the conclusion that individual salvation is the only salvation. As we reflect upon the magnificent results of these great movements in producing men, we are apt to slight the mass movements of society which involve the whole people, which rally every man be he saint or sinner to great social efforts.

Society is indeed complex. The development of a worthy social life is a complex process. And it is as unscientific to neglect this latter class of movements as it is to neglect the former. In any survey of social progress we must take into consideration Cæsar as well as Paul; Charlemagne as well as St. Francis; Simon de Montfort as well as Wycliffe; Cromwell as well as Wesley. For Cæsar was the incarnation of a great world-movement; and Charlemagne wrought order out of the political chaos of middle-age Europe; Simon de Montfort was a pioneer of democracy; and Cromwell was really the first president of a modern republic.

II. What Is Social Salvation?

We shall refer to but a few of the great social movements that have borne mankind on to social freedom.

The Exodus

The deliverance of the children of Israel from Egyptian bondage was a social salvation. Consider Moses as an evangelist preaching individual righteousness to these helpless slaves, tortured, bruised, and brutalized under the lash of Pharaoh's taskmasters! Consider Moses in the role of some modern preachers exhorting these victims of tyranny to bear up, because heaven beyond awaited those who endured to the end! Consider him as forsaking the masses and choosing an elect few of the more pious of those suffering millions and leading them from the house of bondage to some place of safety!

Certainly salvation was to come to a whole line of worthies, and to hosts of God's chosen people, who feared the Lord and hearkened unto his voice, during the long centuries of Jewish growth and development. But Moses was the leader of his brethren unto a great social emancipation. It was a national deliverance. The feast of the passover became their Fourth of July. It was the triumph of New Ideas over the old and effete system.

Even a superficial study of Jewish history will reveal the fact that this great Labor Movement of early times was a search for Social Justice and Brotherhood in human relations. Moses, in this light, stands as the greatest labor leader of all history, the emancipator of slaves, who led his lowly hosts out of the clay pits of the Nile valley into Canaan—the land flowing with milk and honey.

This man Moses was not a pietist, a religionist, or a churchman. He was a pioneer of social freedom, who having liberated an enslaved people, incorporated into social enactment ideals of justice and brotherhood in a code of social laws which have never been equaled in any civilization, ancient or modern. The social interpretation which Moses gave to God's dealings in human history is found all through the chronicles of the ancient Jews, and comes to its full flower in the social ideal of Jesus, "The Kingdom of God in the Earth."

The Exodus, we repeat, was a Social Salvation, one of such transcendent importance that its effects are still felt in the political, social, and spiritual development of mankind.

Social Salvation in Primitive Christianity.

Under the head of Individual Salvation I have called your attention to the glowing glory of primitive Christianity—the work of Jesus and His disciples. This great spiritual awakening was one of the divine passion and joy to the individual soul.

But let it be remembered and let it be never forgotten that these early Christians were filled with Holy Spirit, because they were filled with the *whole spirit*—the spirit of human brotherhood and human solidarity. They were baptized into the racial consciousness. They were attorneys for humanity. They were emancipated spirits because they were identified with the common life, with the downmost mudsills of that oppressed Roman world.

They were not pietists. They were social saviors, feeding their very lives away to the social body.

The whole pagan world was honey-combed at that time with trades-unionism. Even the slaves had their secret societies for mutual help and defense. For 500 years the ancient proletariat had been through awful sanguinary struggles. Desperate labor wars had been fought under such able leaders as Eunus and Spartacus.

Into these societies the Message of the Galilean carpenter was carried. The social hopes and economic demands of these "sinners" were backed up as divine and under the sanction of God the Father, by the teachings of Jesus. The "sinners" were those who had missed the mark of the "strenuous life" of success which was the crown of the Roman ruling classes.

From the revolutionary teaching and the selfless lives of these early martyr Christians the whole toiling mass received a mighty impetus. Their social hopes rose with unparalleled rapidity. There was an actual gleam in the darkness, as the "Good News" of the "Kingdom of God" reached their ears. The common people were thrilled with the thought that perhaps now a new era for their class had dawned. And so it was.

Wherever these trades unions were strong, the new churches found a mellow soil and grew strong.

To mention only a few: Pergamos, Cappadocia, Ephesus, Antioch and Rhodes. Church historians all acknowledge that the conquests of Jesus and Peter and Paul and the early Christians for over 100 years were made among slaves, artisans and the working class. Even John Lord says of Paul: "Here at Corinth, there were sailors and artisans and slaves bearing heavy burdens, who would gladly hear the tidings of a salvation to the poor and miserable." Again: "It was only the common people of Antioch who heard the word gladly, for it was to them tidings of joy, which raised them above their degradation and misery." . . . "The apostles found hearers chiefly among the poor and despised—artisans, servants, soldiers, sailors."

Too great a subject to touch so briefly indeed. But let it be emphatically stated that primitive Christianity not only lifted the human soul into the Kingdom of God, but to millions of the poor and oppressed it was a vast social hope and inspiration: a hope for economic betterment.

The Reformation

The Reformation was another great social deliverance of the people. Whole nations have felt the throb of the new power, as the tidal wave of religious liberty has pressed on to cover the earth. Such a movement, which had one root in great economic needs at the base of society and another in the new learning that was lighting up the darkness,—such a movement took in all classes and kinds of men and makes way for human perfection. What tremendous possibilities must have loomed up on the vision of men, when they realized that spiritual tyranny had received its death blow. Such a mass movement paves the way for liberties into which nations will be born in a day.

Democracy

The overthrow of monarchy and the establishment of government of the people, by the people, for the people, was a social salvation. We love to dwell upon these great heart-throbs of the race-life, which send power to every fiber of the body politic. In such triumphant hours multitudes of men, as men, shoulder to shoulder in a common cause, in spite of all differences, find a unity and harmony which is a foretaste of the "one far-off divine event."

Declarations of Independence and Constitutions of free states are the divine documents which mark the mile-posts in the long journey of the race to its home of liberty. Men, such as Patrick Henry, Thomas Jefferson, and George Washington, whose names we find inscribed on these mile-posts, are the social saviors of the people. At such times even such men as Thomas Paine, though despised and rejected by the church, become preachers of Social Righteousness, who expound the sermon on the mount in tremendous philippics like Paine's "Rights of Man," against social and national crimes.

Records of the Past

But our space will not permit us to write further of these great mass movements. The pages of History are full of tales of heroism in struggles for human liberty—and liberty is divine. There are recorded the triumphs of the people over tyrants, and these triumphs are the coming of the Kingdom of God. The documents of freedom we find therein are the national sacred literature of the peoples of the earth.

The Other Side

Yet if the mind dwells too long on this one phase of social progress, one is apt to err in thinking that only through such Social Deliverances can humanity be made free. The glory which seems to gather around these great world-acts, and the halo which is seen about the head of a Moses or a Washington makes us feel that such world-acts and world-saviors are alone worthy. But here again we must be guarded and remember that we have also seen the grandeur of great moral movements in which men were dealt with as individuals, hand to hand and heart to heart.

Having now considered these two phases of the salvation of men, let us proceed to enquire into the limitations of each phase and the relation of individual salvation to social salvation and vice versa.

III. Limitations of Individual Salvation

Humanity is one body, and from sins and wrongs that are incorporated into the very constitution of nations and in their systems of society, the individual cannot escape, and dare not escape without taking his fellows with him.

Paul, the apostle, was a partaker in Roman tyranny as a Roman citizen; St. Francis was not exempt from the sins of feudalism; Wesley was a social sinner in his complicity with the monarchical tyranny of the Georges. Wendell Phillips said they had put slavery into the constitution and they might as well have put dynamite under the Capitol. No saint before the war could escape the social guilt of chattel slavery. Whitefield, Edwards, Finney,—all the saved men and women were under the curse of that social sin. They were enforced partners in the social crime.

They could not wash their hands in sanctimonious indifference to this sum of villainies. To the extent they did, to the extent that the church was like the Senate, pro-slavery, to that extent its individual salvation was consciously limited. But whether they were pro-slavery, or anti-slavery, the curse and crime and sin was upon them until slavery was declared illegal in the constitution and the shackles of the black men were removed forever.

Our Social Sin

So it is in our day. It is hard for us to see our own sins and social crimes. But they must be seen. The present competitive system, with its monopoly of the sources of wealth, with its social robbery of the people, with its contempt for human life and liberty, is a Social Sin, demanding a social and national repentance, which must issue in a social and national salvation.

The slaves of the modern Pharaohs who build the great treasure-cities of modern Capitalism, massed in city slums and tenements, must be led out by some Moses from the pits of modern Egypt into a condition where monopoly is overthrown, and every man secured in his Right to Labor, with the just product thereof.

The multitudes galled under industrial tyranny must be brought to liberty. And no amount of individual salvation of deep and fervent piety, of transcendent spiritual insight can exempt any man or any church from its share in these social wrongs.

Canon Freemantle Quoted

As Canon Freemantle says (in his wonderful book, "The World as the Subject of Redemption"): "If we start with the individual life, we find it impossible to give it any reasonable extension apart from the life of the community to which the individual belongs."

"If the individual be Christian, he will show it by incessant efforts to conduct and to cause others to conduct the Social System in which he lives on Christian principles."

Now, if that social system is in its very nature a contradiction to Christianity, such as the slave system or the present monopolistic system of industry, then indeed the individual Christian must put forth incessant efforts to overthrow the system and construct a Christian system in its place.

The people must be socially delivered. The people—Protestant and Catholic, Jew and Gentile, native and foreign-born, of all kinds, creeds, isms, and beliefs—just as folks, as the sons of men, must establish a new social arrangement, a new commercial system, a just social order, that makes every man a free man, and in which he can work out all the possibilities within him as a divine being.

Deliverance must be given to the captives, and the bruised must be set at liberty. A year of jubilee must come to the white slave in the labor markets of Capitalism throughout the world. For this cause the good, the noble, and the true must now lay down their lives in sacred devotion.

If it be asked whether such devotion will be of any value, will the people act as a mass for social salvation, let me urge you to re-consider the great mass movements referred to above. It is well to remember, as Canon Freemantle says, that "in our day society is influenced more and more by great mass movements, and that some, at least of these are, amidst all their extravagances, indications of a longing for holiness." Such a movement, in our opinion, is the international socialist labor movement of the present day, which is as distinctly Christian and incomparably more comprehensive in its content as the abolition movement of a half century ago. And every man who cares for men, for the liberty of his fellows, and the triumph of the people over absolutism, is called to become a comrade in that world-wide movement for human brotherhood.

IV. Limitations of Social Salvation

If the present competitive system is anti-Christian, and if every one of us is locked up in this system and can find no way of individual escape, and if in this system we must buy and sell and labor, and make every move by which we get our living, then can we be Christian at all? Our answer is, Yes.

What Is Liberty For

There is an old saying that one man can lead a horse to water, but a score of men cannot make him drink. And one great movement of humanity can lead the race to a new liberty, but a score of movements cannot make men drink of the sweets of liberty. That is left to the voluntary action of the individual life. The divine life is first of all a choice.

Now, the great quality of life which Jesus lived, which is the final quality of character for the race, is the goal to which every new liberty clears the way. Liberties, religious, political, or industrial, are meaningless apart from their power to make way for the Christ kind of men. As Andrew Seth says: "Here only, in the life of ethical endeavor, is the end and secret of the universe to be found. The moral and spiritual life remains unintelligible unless on the supposition that it is in reality the key to the world's meaning, the fact in the light of which all other phenomena must be read."

We have seen how men in different ages have entered into this inner spiritual liberty, and have become partakers of the divine nature; notwithstanding Roman tyrannies, feudalisms, and spiritual despotisms. And now we make the statement that notwithstanding the industrial sins of our times, social and national, there is an inner spiritual liberty and a quality of divine life which it is the privilege and the duty of every man and woman to seek and to attain.

The Use of Liberty

Religious liberty has made open the way to God to every man. Are you making use of that liberty in seeking your individual union with God? Political liberty has made every man in America a king, and yet these noble (?) kings by thousands sell their votes, by thousands they wince under party whips, and dare not declare their honest convictions if they should differ from the wicked and unscrupulous bosses, national and local, who manipulate the politics of the people. Is this freedom? Is this drinking of the sweet waters of liberty? Nay, verily! This is the spirit of the slave still ruling in the life of men.

These previous advances of the race which we now enjoy have greatly enlarged the possibility of personal character for every man. We need but open our eyes to see slaves of superstition, slaves of unrighteousness, slaves of impurity, of falsehood and trickery, of deceit and vanity, slaves of "the world and the flesh"—gods are they in swine-pens, filling their bellies on husks.

"How can we view without alarm the poverty of heart and the meanness which even now invade the world!" said the great-hearted scholar, Renan. And that unnecessarily. The call of the eternal Christ is in your heart and mine bidding us away from the inner slavery to inner liberty, from self to cosmic freedom and power. It is high time in America that in every community there should be formed a company of people to meet frequently to earnestly pray for the spirit to move on the dry bones of our modern life. It is idle for the social reformer to neglect this call to a divine life in his own heart, as it is idle for the seeker for personal wholeness to neglect the great social call for the deliverance of the masses.

The world is young, but it grows older, and therefore man is able for greater tasks. Is it not the unique demand of our day to make into one grand unity the effort to bring individuals to the divine life, and to bring the social body to Justice and Brotherhood?

The True Unity

What America needs is a revival of genuine godliness and of primitive Christianity, coupled with a gigantic effort to overthrow the social monsters that fatten on a helpless humanity. We need such a revival as will bring individual men and women to the glory of the Christ-life, and which will make that life one sublime effort for the relief of every human suffering, and the setting at liberty every bruised son of God. In the name of the Father, and in the name of a suffering world, we summon our readers everywhere to this task. They who work for human freedom should come to it as freemen themselves with whitened souls. And they who are freemen within, should lay down their lives for industrial and social freedom for the masses of a semi-enslaved people.

The Voice of the People

BY J. G. CLARK

Swing inward, O gates of the future,
Swing outward, ye doors of the past,
For the soul of the people is moving,
And rising from slumber at last;
The black forms of night are retreating,
The white peaks have signalled the day,
And freedom her long roll is beating;
And calling her sons to the fray.

And woe to the rule that has plundered,
And trod down the wounded and slain,
While the wars of the Old Time have thundered,
And men poured their life-tide in vain;
The day of its triumph is ending,
The evening draws near with its doom,
And the star of its strength is descending,
To sleep in dishonor and gloom.

The soil tells the same fruitful story,
The seasons their bounties display,
And the flowers lift their faces in glory,
To catch the warm kisses of day;
While our fellows are treated like cattle
That are muzzled while treading the corn,
And millions sink down in life's battle
With a wish they had never been born.

Ah! woe to the robbers who gather
From fields where they never have sown,
Who have stolen the jewels from labor
And builded to mammon a throne;
For the snow-king asleep by the fountains
Shall wake in the summer's hot breath,
And descend in his rage from the mountains,
Bringing terror, destruction and death.

For the Lord of the harvest hath said it,
Whose lips never uttered a lie,
And his prophets and poets have read it
In signs in the earth and the sky:
That to him who has revelled in plunder
Till the angel of conscience is dumb,
The shock of the earthquake and thunder,
And tempests and torrents shall come.

Swing inward, O gates of the future,
Swing outward, ye doors of the past.
A giant is waking from slumber
And rending his fetters at last;
From the dust where his proud tyrants found him
Unhonored and scorned and betrayed,
He shall rise with the sunlight around him
And rule in the realm he has made.

THE CHRISTIAN SOCIALIST

Issued Semi-Monthly

PUBLISHED
The Co-Operative Printing Company
5406 Drexel Avenue - Chicago, Illinois

Entered as second-class matter January 10, 1907, at the postoffice at Chicago, Ill., under act of Congress of March 3, 1879.

Subscription Price - - 50 Cents Per Year

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When we saw the first copies of the last Christian Socialist our souls were filled with consternation; but, before finishing the reading of the editorial page, we all laughed heartily. There are so many egregious blunders of proof reading in the Conference announcement that even the most unskilled must have noticed them. Even the Senior Editor's name was wrong, and the typesetter had gratuitously contributed the word "Club" to the name of the Fellowship. Holding the forms open for the last word concerning the program, we did not have time for a careful reading of the proof. And thus it happened that the errors escaped correction.

God Bless the Churches

The Christian Socialist stands for interdenominational effort. We recognize the good in all the churches and seek to permeate all religious denominations with the social message of Jesus. Therefore those who desire to fight the churches will have to find some other medium.

The only reason we ever print anything against religion or the churches is for the purpose of replying to it.

The Socialist philosophy fully explains why government, commerce, industry, colleges, churches, unions, armies, etc., are dominated by capital at present. WE MUST CAPTURE THEM ALL FOR SOCIALISM, not leave them in the hands of the enemy.

It would be no more foolish for Socialists to abandon the unions, the schools, the ballot box, etc., than for them to surrender the churches to capitalism.

Churches, like all other human institutions, rise and fall like the trees of the forest; but we must build our Co-operative Commonwealth with such timber as we now have.

The members of the churches, because of their faith in the Sermon on the Mount, are more easily won by a true and rational presentation of Socialism than any other class of men. Let us make constantly increasing efforts to get our Socialist gospel into the churches.

MAY GOD BLESS ALL THE CHURCHES with the real spirit of the Carpenter of Nazareth and with the fearless message of class-conscious, proletarian, PRACTICAL brotherhood which he, his first apostles and his followers for three hundred years preached wherever they went.

All we ask of the churches is that they preach the real "Good News to the Poor," proclaimed by Jesus—that they earnestly, fearlessly strive to establish the Kingdom of God ON EARTH as Jesus prayed, according to the Sermon on the Mount.

Of course this will produce great agitation in the churches. But there can be no peace till justice is done. Brotherhood cannot generally bless the earth till the SYSTEM of greed and graft ruled by Mammon is overthrown.

Therefore, let the battle go on. Press into the gates of every stronghold of the enemy. Cleanse the temple of God once more with a scourge. Overthrow the tables of the money changers that pollute, misrule and rob the sanctuary. But never, NEVER, NEVER abandon the temple to the enemy.

The churches belong by their very nature and highest principles to Socialism. LET US CLAIM OUR OWN.—E. E. C.

Signs of the Times

—BY OSCAR F. DONALDSON.

The events of the hour have as wide a variance of significance as there are varied interests and opinions to be awakened. The Harriman-Roosevelt episode, the great Northern stock issue, the Harriman railroad speculation, and numerous other events which are crowding upon us—are so many indications of financial disaster or success to the commercial man, political reverse or success to the politician, etc., etc. To the man who is looking inquiringly into the situation, however, there is apparent a certain distinct sentiment evinced by the press, lecturer and the public however expressed which seems unmistakable.

Our government, National and State, is gaining a higher place in public esteem while our financial institutions are being depreciated.

It has not been long since the cry of graft, trickery and bribery was heard frequently against government officials and a feeling prevailed that our government was the paid tool of vast wealth and little respect was given to the people's wishes. I do not mean to imply that this has disappeared nor the occasion for it is gone.

But the investigations and disclosures of the recent months into the reckless handling of the people's wealth by the great financial institutions have caused the incidents of governmental graft to look insignificant and trivial in comparison.

The cry that private business was more economical and more honest has been accepted as a self-evident fact. The fact was rarely questioned. The example of small local concerns of known integrity and economically administered was sufficient evidence to convince any one.

But now most of these local concerns are incorporated. The recent disclosures of modern methods show that *there is vastly more graft in finance than was ever dreamed of in government.* Stock manipulation is becoming a more fruitful form of graft and the public is becoming doubtful of stock securities as a whole. The Illinois Central stock in the hands of the people was popular until it was found that one man could dictate and handle the whole. Insurance was thought clean until investigation proved it subject to corruption.

It is the government that has brought the truth both of its own corruption and that in the financial world to public knowledge. We naturally admire and respect the truth speaker, although he tells us of defects and delinquencies of which he is himself guilty but desires and tries to correct.

This seems to me to be the true condition today. Our government is stronger because it has declared its shortcomings, cleaned its cesspools and put forward men in whom the public have confidence. The rate legislation, insurance laws and pure food measures controlling and subjecting financial institutions to the public welfare has fostered and furthered this feeling until a full-grown conviction is taking possession of the public mind that *our future financial wellbeing is in the care of and depends upon our government.*

The old fear that the government will go too far is alive among politicians and is heard from the people, but they have not objected to what is done or proposed. Usually the people are willing for their government to go much further and only the politicians cry enough.

The direct and rapid tendency toward government control, government ownership and collective ownership of all our large industrial and commercial enterprises is now recognized by all thoughtful people. Therefore they are less afraid of the word "Socialism" and more inclined to consider the thing itself. And without doubt they will soon recognize collective ownership as the supreme issue.

The Bishop Spoke Plain

In an address before the Builders' Exchange Rt. Rev. Ignatius F. Horstmann, bishop of Cleveland, justified labor unions, denounced excessive fortunes and predicted an industrial revolution if the principle of the brotherhood of man continued to be lost sight of by the forces of capital and labor.

"Society," he said, "is becoming divided into two hostile classes, the rich and the poor.

"We have seen Mr. Rockefeller in forty years rise to undreamed wealth. Forty years ago he was happy to get $5 a week as a clerk in a Euclid avenue store. To-day his income is estimated at $40,000,000 a year. I believe in a reward for initiative, for industrial courage and genius, in a right profit.

"But when the employer takes FOUR-FIFTHS of the profits while the men who create the wealth work for life in a hovel and raise a family of six or eight or ten or twelve children, as they do, God bless them; when they do this on from $6 to $9 a week, I say *it is a wrong that cries to heaven for vengeance.*"

* * * *

"Employers and employes must come back to a recognition of the principle of the brotherhood of man. The principle of the golden rule is the only hope of society. The two classes have drifted far apart. The employer does not know his men. He does not care to.

"A clash and a deadly clash is inevitable unless we come back to a recognition of religion and brotherhood in our industrial relations."

The good bishop has evidently had a glimpse of the evil; but has not yet seen its underlying cause nor its cure. "The brotherhood of man" and "the golden rule" can no more be applied to competitive business than to a dog-fight. This SYSTEM of gambling, warfare and graft must give way to collective ownership before peace and justice can come.

A Brave Comrade Gone

George Edward Bigelow, national organizer and lecturer for the Socialist Party, who died in Chicago May 2, at the age of 56, had for the past thirty-five years been a reformer and an earnest worker for better conditions.

In the spring of 1873, four years after his marriage, he and his wife left Alliance, O., and became pioneer settlers at Geneva, Neb. He entered the Christian ministry about that time. In 1884 he joined the Prohibition party and was its candidate for governor in that year. For eight years he lectured for the Prohibition movement.

He had been conducting a real estate business, in which he was quite successful until caught in the panic of 1892. A few years afterward he began to read and write on Socialistic subjects. In 1898 he started out from his home in Lincoln, Neb., and preached on "Christian Citizenship," arriving in Chicago in the fall of that year. He lectured through the States to the Atlantic coast under the auspices of the National Christian Citizenship League, and returned lecturing through Canada.

He was the originator of the "$2 and collection" plan, which had great influence in the Socialist movement throughout the United States. The purpose of this plan was to cause the propaganda to pay for itself on the field as it went. He was a national organizer of the Socialist Party from the time it was organized in July, 1901, and from the day he became convinced that Socialism was the next stage of human progress he never faltered in his devotion to the Socialist propaganda.

Rev. F. G. Strickland, in an address at the funeral of Bigelow, said:

"In the years to come we will be proud of this life. When the world understands his movement better; when the unprejudiced historian of some future day discovers the real worth that was in this man who made so little stir in his own behalf—when he looks with a historian's eye and writes the truth, then, and not until then, shall George Bigelow's life be appreciated. Then everyone who knew him may be proud of him and the work he accomplished."

Program of the Second Annual Conference of the Christian Socialist Fellowship

To Be Held at Hull House and Garrick Theater, Chicago, June 1-4, 1907—Inspiring Array of Talent Will Take Part—Many States Represented

The Second Annual Conference of the Christian Socialist Fellowship convenes at Hull House, Halsted and Polk streets, Chicago, on Saturday, June 1, at 2 p. m. Hull House may be reached by any Metropolitan elevated train. Get off at Halsted station. Any surface street car will transfer you to Halsted and Polk streets.

The Sunday morning session is at Garrick Theater, on Randolph street, between Dearborn street and Clark. Any conductor or policeman will tell you how to find it.

The first meeting of the Executive Committee will be held at 5406 Drexel avenue, Friday, May 31, at 2 p. m. Take a Cottage Grove car (on Wabash avenue, going south) and get off at 54th street. Walk two blocks east to Drexel avenue.

The program, as noted here, and much besides, will be fully carried out. The last night is reserved for speakers not yet to be named. It will be one of the greatest, if not the greatest, session of the conference.

Opening Session, Hull House, Saturday Afternoon, at 2 p. m.

Business meeting, organization, addresses by Rev. Lucien V. Rule, Goshen, Ky., and Rev. Dr. W. D. P. Bliss, of New York City. General discussion.

Saturday Evening, June 1

Music conducted by Prof. H. P. Moyer, author of Songs of Socialism. Addresses by Prof. Raloh Korngold, Danville, Ill., and Geo. H. Strobell, Newark, N. J.

Sunday Morning, June 2, at Garrick Theater. Doors Open at 10:30

10:40. Song, "A Socialist Version of America."

10:45. Reading by Rev. J. O. Bentall, of the Chicago Christian Socialist Center.

10:50. Prayer by Rev. Dr. W. D. P. Bliss, of New York.

11:00. Special music.

11:10. Address, "Christian Socialism," by Geo. H. Strobell, Newark, N. J.

11:25. Song, "The Marxian Call," the greatest song of the modern Socialist movement.

11:35. Address, "The Irrepressible Conflict," by Prof. Edward J. Ward, Clinton, N. Y.

12:05. Song, "The Marseillaise."

12:15. Lecture, "The Constructive Program of Socialism," by Hon. Carl D. Thompson, member of the Wisconsin Legislature.

1:00. Closing song, "Victory in Our Day."

Sunday Afternoon, at Hull House

3:00. Lecture, by Rev. W. D. P. Bliss, of New York, "Christianity and Socialism."

4:00. Symposium, "What Christian Socialism Means to Me," by Carr, Prof. Ward, Rev. Ward, Breckon, Rule, Korngold, MacPherson, Strobell, Bentall, Goodspeed, Winston, Donaldson, Moyer and others.

Sunday Evening, at Hull House

Music, in charge of Prof. Moyer.

Fraternal greeting by A. M. Simons, and lecture by Rev. George Willis Cooke, of Boston, "Civilization on the Shoulders of Labor."

Monday Morning, at Hull House

10:00. Business session.

Monday Afternoon

2:00. Addresses by Oscar F. Donaldson, Webster City, Ia.; Rev. H. J. Ward, Chicago; Thos. J. Morgan, Chicago, and Rev. A. E. Hatch, Leon, Ia.

Monday Evening, June 3, at Hull House

8:00. Music conducted by Prof. Moyer.

Addresses by Chas. L. Breckon, "The New Religion," and lecture by Prof. Edward J. Ward, of Clinton, N. Y., "The Joy of Sacrifice."

Tuesday Morning, June 4, at Hull House

10:00. Business session.

Tuesday Afternoon

2:00. Business session.

3:00. Addresses by Rev. W. H. MacPherson, and Marcus H. Taft, of Chicago.

4:00. Lecture by Rev. George Willis Cooke, of Boston.

Tuesday Evening

Great special program, to be announced later.

The music for the Conference, especially for the Garrick Theater meeting, Sunday morning, will be the most inspiring ever enjoyed at Socialist meetings in Chicago, we believe.

The public is especially invited to the meetings each afternoon and evening, and particularly to the Garrick Theater meeting, Sunday morning, June 2. Arrange to come early.

Bentall Makes Good

Lebanon Church was filled to the doors Thursday night to listen to an address by Comrade J. O. Bentall. We were not present during the address, but we could hear by the remarks of the audience that they were well pleased. Rev. Blessing, pastor of the church, thought that Comrade Bentall's address was in every way more helpful than any that had been delivered in the church, which is saying a good deal, as Comrade Carr spoke there last year.—Buffalo (N. Y.) Herald.

Why—er-r—ah—yes! That *is* "saying a good deal!" Hurrah for Bentall!—E. E. C.

The Christian Heart Is Love

BY JOHN CLAYTON EALY.

Can one who sees a brother weep,
Then close his eyes in restful sleep,
While tears of sorrow fall?
Do hearts unmoved, or eyes ne'er dim,
Abide in love that comes from Him
Whose tears were shed for all?

Can one who sees a brother fare
So ill in life and reap the care,
Not help to lift the load?
Can one so cumbered by his sin
Climb Heaven's way and enter in,
That just and blessed abode?

Can one who sees a brother's need—
The empty hands—and hears him plead
Then calmly turn away?
Can one thus form a brother's shroud
And see beyond, about the cloud,
The bright and shining day?

No hearts like these can reach their goal,
Who turns away a needy soul,
Indifferent to his lot.
How vain will be their service plea,
Oh hearts who did it not to me,
"Depart, I know you not."

No stony heart should claim the Christ,
Or say His death alone sufficed,
To give the joy above.
For those who heed not sorrow's moan,
His saving Spirit ne'er have known.
The CHRISTIAN heart is LOVE.

Comrade Edward Ellis Carr, of Chicago, editor of THE CHRISTIAN SOCIALIST, spoke at the Brotherhood Welfare Association meeting at Walhalla Hall last Sunday evening to a good-sized audience. His subject, "The Real Socialism to Benefit the Masses," was handled in a masterly manner by the speaker, and his remarks and arguments were freely applauded.—From St. Louis Labor.

You Must Answer the Question

Shall the Christian Socialist become self-supporting—shall it succeed or fail?

None but its readers can answer this question. Comrade, brother, sister, IT IS UP TO YOU.

We have succeeded to an encouraging extent. When the paper was moved to Danville in August of 1904 it had only a few hundred subscribers, most of them for three months. It required nearly a year to obtain 1,000 BONA FIDE yearly subscriptions, because we had no money with which to push the paper. Within the next year the net gain was over one hundred per cent and within the last five months the list has doubled again. Our minimum print is now five thousand and the papers go into every state of the Union and into several provinces of Canada. Our extra bundle orders run from 1,000 to 30,000 each issue. We are reaching thousands of ministers, teachers and leading workers in the party and the churches. We are exerting a tremendous influence, an influence out of proportion to the circulation of the paper, because we touch CENTERS OF INFLUENCE.

Live men and women read this paper and work to pass it on. It is their work, it is YOUR work to extend its influence.

THERE IS NO WORK MORE WORTH WHILE. We are arousing hundreds of preachers and teachers and thousands of other people who could not be reached any other way. We are leading them to study socialism in a truly scientific way. We are helping them to preach socialism with a clearness, a charm and an enthusiasm unusual.

WE ARE MOLDING THE DESTINY OF THE CHURCH AND THE NATION. And we will never surrender.

If the CHRISTIAN SOCIALIST ever ceases publication, which is less likely now than it ever was before in its career, it will be because its editors are left without support enough to pay printers' bills and postage.

BUT THE PAPER SHOULD REACH HUNDREDS OF THOUSANDS and millions of people. IT WILL DO SO SOON, if those who read these words and FEEL LIKE HELPING will only DO IT NOW

Sympathy, admiration and kind words alone will not carry this paper to success. We want them—we need them. But what is most needed is HUSTLERS FOR SUBSCRIBERS.

The man or woman who gets new subscribers does more for the paper than the one who donates an equal amount of money. NOTHING BUT SUBSCRIBERS can make our success permanent. We welcome cash donations. We need them desperately. But more than all we need an army of workers getting subscribers.

Will YOU be one? YOU? No one else can do your work. Do not neglect this matter, but GET AFTER THE PEOPLE and send us a list of new subscribers every week.

We must have a large company of COMRADES OF THE CROSS who will toil and sacrifice for this paper and who will KEEP IT UP. Are you one?

"Every little helps." Do the best you can, whether it be much or little, and BEGIN TO-DAY.

Shall we succeed or fail? WHAT IS YOUR ANSWER?

Send a list of subscribers, send a donation, or send $10.00 or $10,000.00 for stock in the Co-Operative Printing Company. An enterprise like this, for so glorious a cause, ought not to be hindered for lack of money.

CONSECRATE YOUR ENERGY AND MONEY TO THIS GREAT CAUSE. WE ARE BLEEDING FOR IT. BLEED WITH US. IT WILL DO YOU GOOD.

Items From Everywhere

Edited by George H. Strobell.

The new ministry in Paris is endeavoring to stave off the coming of Socialism by pretending to adopt the Socialist platform. A new portfolio, that of Minister of Labor, has been created and M. Viviani, who has long worked with the Socialists, but who refused to accept the decision of the last Socialist Congress requiring the severance of all connection with capitalist parties, has been selected as the first minister of labor. When President Failleres received the members of the new cabinet shortly after its nomination, he made the following statement to M. Viviani: "No doctrine, no reform, no matter how bold, frightens me. The government as constituted must march at the head of the democracy. Consequently, I look with pleasure on the creation of the ministry of labor. In the present state of economic evolution in France such a ministry is absolutely necessary."

Funeral of a Comrade

The funeral of Comrade Bert S. Waldo, 203 Walnut street, Chicago, occurred at his late home on Wednesday afternoon, May 15, at 1:30 p. m. Comrade J. O. Bentall, editor of the CHRISTIAN SOCIALIST, conducted the services, consisting of song, prayer, Scripture and sermon.

Besides his wife, Mrs. Annie Waldo, Comrade Waldo is survived by eight children.

The burial took place in Mount Olive Cemetery, services being in charge of a fraternal order of which Comrade Waldo was a member. Mr. Waldo was not a Christian, but was a loyal member of the Socialist Party. He was a faithful father and a steady worker. He was forced, by reason of small wages, to labor up to within a day or so of his death, and died from a hemorrhage of the lungs.

Drive Preacher Out

Dracut, Mass., May 22.—Following the sensational driving from his home last night of the Rev. Owen James, pastor of the Congregational Church here, this town to-day is badly split into factions divided between support and condemnation of the minister.

Soon after coming here he began preaching against present day evils, without regard to persons he might hit. Then the congregation demanded his resignation. He replied that he would take his time about tendering it and thought the latter part of June would suit him.

Last night a large crowd of townspeople who held a different view called on the Rev. James and told him the church would be closed and he would be driven out of town if he did not leave at once.

James was a passenger on the next trolley out of the city. Amid tooting horns and the jeers of his former flock he was escorted a good part of the distance. Then the church people returned to talk the matter over to-day.

Canada's Anti-Strike Bill

The Canadian Minister of Labor has introduced into the Dominion Parliament a compulsory arbitration bill supported by the labor organizations which, if enacted, will furnish an interesting experiment in labor legislation.

Boards of investigation and conciliation are to be appointed, consisting of one representative chosen by each side and the third by those two or by the Minister of Labor. The bill will make it an offense for any person to incite others to declare or continue a strike or lockout prior to or pending a reference of the dispute to a board of conciliation or investigation. The finding of the board may be accepted or rejected, so that the bill really provides for compulsory investigation only. But experience has been that where an attempt has been made to have a fair discussion of trade disputes settlement has usually followed. In obstinate cases the investigation and the publication of the commission's finding would do much to force a settlement by the pressure of public opinion. A notable point is the authority conferred upon the board of investigation to summon witnesses, place them under oath and compel them to produce documents or to commit them for contempt.

As the labor organizations are supporting the bill its chances of passage are excellent. Its provisions are fair and it avoids the difficulties and defects of most other compulsory arbitration bills. Its effect will be watched with interest in this country.

The Editor at St. Louis

It was a pleasure for me to lecture for the Brotherhood Welfare Association at St. Louis Sunday evening, May 19.

Mr. J. Eads Howe, heir to one of the large fortunes of St. Louis, has taken the message of Jesus seriously and devoted himself to the Christ-life as he understands it.

He is a slender, fairfaced, blue-eyed, bearded man of some thirty years, with a gentle manner, sweet disposition, clear voice and a purpose as firm as iron. His unpretentious, brotherly manner wins friends everywhere and his sacrifices have convinced the most skeptical of his entire sincerity.

Leaving the luxurious home of his mother, he has devoted himself to the companionship and relief of outcasts, particularly tramps and children. He dresses cheaply, eats the commonest fare and often deliberately permits his face and hands to be unclean so that the poor fellows he works among may not think him proud. He often goes out on long tramps from State to State, riding in box-cars and begging his food like any hobo, in order that he may better understand and help this class of people.

An employment agency is maintained by the association he has formed (he furnishing nearly all of the money), where cheap lodging and food are furnished the needy. A Sunday rest room is maintained where speeches are made and experiences related by the unfortunates gathered there and were a cheap lunch is served free.

On Sunday night a large hall is used for lectures, where several hundred men gather to hear the message of men from various cities who are striving to solve the problems of the poor. Of course I gave them a straight Socialist lecture. It seemed to "go down" all right, judging by the frequent and prolonged cheers.

Brother Howe is trying to establish Brotherhood Welfare Associations in all the large cities of the country, one having lately been undertaken at Chicago under direction of Dr. Benj. L. Reitman, 92 State street.—E. E. C.

Wisconsin Notes

The surprise of the week was the favorable report of the Judiciary Committee on the Social-Democratic child labor bill. When the Wisconsin Assembly referred this bill to the Judiciary Committee, otherwise known as the "Graveyard Committee," the Social-Democrats mourned the bill as already dead. We felt that the best and most important measure introduced by our men during this session had been ruthlessly slaughtered. What was our gratification to see our bill bob up again serenely, favorably reported by this the most conservative of committees! True, it had been shorn of its clause providing for an educational test, and forbidding factory labor to children who cannot read and write. This educational test was, however, re-inserted as an amendment by Comrade Thompson. The bill will no doubt pass the Assembly. But as for getting through the upper house—that is another story!

The Wisconsin Senate has killed the bill forbidding girls under eighteen years to work in the breweries. Comrade Alldridge made a strong plea for the bill before the Senate committee. But the brewery interests were stronger than the interests of humanity, represented by the Social-Democratic members. And still the cry is raised that Socialists want to destroy the home!

We are glad to announce that Comrade W. A. Jacobs, of Iowa, has accepted the position of state organizer for the south district of Wisconsin. Comrade Jacobs has already entered upon his field, and will begin with noon-day factory speaking in Racine and Kenosha. We expect the best results from Comrade Jacobs' labors. He is a hustler, and will make the sparks fly in his district.

The Tramp's Banquet

"But when thou makest a feast, call the poor, the maimed, the blind."—Math. 14:13.

Concerning the banquet given by him to the hoboes of Chicago recently, and the criticisms cast at him for treating the tramps like human beings, Dr. Ben L. Reitman says:

"We gave a banquet, which is not an unusual thing, and instead of inviting some lawyers and judges and preachers and reformers and newspaper men (who usually get more banquets than they need), we invited some men who were just released from the Bridewell, some men from the municipal lodging house, from Hogan's Flop, from the lodging houses in West Madison street, Clark street and from highways and from byways.

"These men really needed a good dinner and the cheer of a banquet. Is there anything preposterous about this?

"Those men came into the banquet hall nervous and afraid that some one would fool them or make fun of them, or ask them questions. But they were met with the glad hand and treated as any gentleman would treat his guests. And they responded to this, became cheerful and bright and were very happy. Was this an unwise thing to do?

"At the ordinary banquet we have the best speakers we can find. When we assemble tramps and vagrants together, ordinarily we preach to them, we lecture them, we tell them what they ought to do. We criticise them. I changed the order of things. We let the men make their own speeches and tell what we ought to do, and let them criticise us. And they did so without half the bitterness that is characteristic of reformers when talking about tramps.

"Isn't it right that these men should have their day to talk about the other side?

"Really, it was a beautiful, happy hour spent together. And these men took away the comfort of a good dinner, the cheer of having been treated like a man, and the knowledge that not every reformer is a theorist.

"Isn't that work worth while?

"It is true that the newspaper reports were ludicrous and sarcastic. Is that my fault? When you editors instruct your reporters to play things up funny, and your editorial writers to say bitter, sarcastic thing about us, am I responsible?

"Now a word about our work:

"The Brotherhood Welfare Association helps absolutely every man that applies to it, without red tape and with kindness. Our only question is, 'What do you want us to do for you?' We never tell these men what they ought to do, or what they ought not to do—they usually know.

"Most of them ask for a little temporary help and for work. And I tell you that the latter is the most difficult to furnish. And if anyone knows where these men can obtain work in the shape that they are in I shall be very happy to place them.

"We are not coddling hoboes. We do not have a morbid sympathy for them. They do not need it. All they ask for is work and a square deal, which, to my mind, the newspapers and the respectable world are not giving them.

"I am not appealing to the public for money or support. Fortunately, I am able to carry on this work by myself on a small scale, and I mean to do it. Now, if this work appeals to you or to the public you can have a part in it."

Anyone wishing to assist Brother Reitman in his work may address him at 92 State Street Chicago.

Current Literature

Edited by Rufus W. Weeks

To the Christian Socialist, minister or layman, who is trying to conduct a class in the study of social truth or to guide any one in that study, I would say—the book you need has come at last.* It is an honor to our Baptist brethren to have such a book come forth from one of their seminaries. Prof. Rauschenbusch covers precisely the ground which must be gone over by any one who undertakes a thorough social study of Christianity. He gives us the history first; beginning with the social religion which was the burden of the Hebrew prophets; then touching the lapse into individualism which followed the political extinction of the nation; then the brief but intense revival of social religion by Jesus; then the speedy passing of that phase—the individualizing of Christianity which came with its spread among the Gentiles; then the eighteen hundred years of the church's shirking of its original social call, with the causes which have made this delay inevitable. The book next gives a clear analysis of present conditions,—an analysis which cuts deep, but is temperately expressed and is all the more convincing; and finally comes the summons to the church to meet the demands of to-day and to-morrow. Prof. Rauschenbusch speaks in no uncertain tones, he calls upon Christianity to ally itself with class-struggle socialism; but the call, in itself startling, is led up to by so just and temperate a presentation of things as they are that the conclusion is felt to be inevitable.

The passages quoted are taken from the latter part of the book.

"The gospel, to have full power over an age, must be the highest expression of the moral and religious truths held by that age. If it lags behind and deals in outgrown conception of life and duty, it will lose power over the ablest minds and the young men first, and gradually over all. In our thought to-day the social problems irresistibly take the lead. If the church has no live and bold thought on this dominant question of modern life, its teaching authority on all other questions will dwindle and be despised. It cannot afford to have young men sniff the air as in a stuffy room when they enter the sphere of religious thought. When the world is in travail with a higher ideal of justice, the church dare not ignore it if it would retain its moral leadership. On the other hand, if the church does incorporate the new social terms in its synthesis of truth, they are certain to throw new light on all the older elements of its teachings. The conceptions of race sin and race salvation become comprehensible once more to those who have made the idea of social solidarity in good and evil a part of their thought. Individualistic Christianity has almost lost sight of the great idea of the kingdom of God, which was the inspiration and center of the thought of Jesus. Social Christianity would once more enable us to understand the purpose and thought of Jesus and would take the veil from our eyes when we read the synoptic gospels."

"This is the stake of the church in the social crisis. If society continues to disintegrate and decay, the church will be carried down with it. If the church can rally such moral forces that injustice will be overcome and fresh red blood will course in a sounder social organism, it will itself rise to higher liberty and life. Doing the will of God, it will have new visions of God. With a new message will come a new authority. If the salt lose its saltness, it will be trodden under foot. If the church fulfills its prophetic functions, it may bear the prophet's reproach for a time, but it will have the prophet's vindication thereafter."

"Truth is mighty. But for a definite historical victory a given truth must depend on the class which makes that truth its own and fights for it. If that class is sufficiently numerous, compact, intelligent, organized, and conscious of what it wants, it may drive a breach through the intrenchments of those opposed to it and carry the cause to victory. If there is no such army to fight its cause, the truth will drive individuals to a comparatively fruitless martyrdom and will continue to hover over humanity as a disembodied ideal. . . ."

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*"Christianity and the Social Crisis," by Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. Published by the Macmillan Co. 1907. 429 pp. Price $1.60, postpaid. Please order of The Christian Socialist, 5406 Drexel Ave., Chicago.

"The question is whether the ideal of co-operation and economic fraternity can to-day depend on any great and conquering class whose self-interest is bound up with the victory of that principle. It is hopeless to expect the business class to espouse that principle as a class. Individuals in the business class will do so, but the class will not. There is no historical precedent for an altruistic self-effacement of a whole class. Of the professional class it is safe to expect that an important minority—perhaps a larger minority than in any country heretofore—will range themselves under the new social ideal. With them especially the factor of religion will prove of immense power. But their motives will in the main be idealistic, and in the present stage of man's moral development the unselfish motives are fragile and easily chafe through, unless the coarse fibre of self-interest is woven into them. But there is another class to which that conception of organized fraternity is not only a moral ideal, but the hope for bread and butter; with which it enlists not only religious devotion and self-sacrifice, but involves salvation from poverty and insecurity, and participation in the wealth and culture of modern life for themselves and their children."

Extracts from "Religion and Politics," by Rev. Dr. Algernon Sidney Crapsey. Page 283:

"The great salient fact in the present life of the western world is the democratic revolution. This revolution has been in progress for six hundred years, and has proceeded by regular stages. In the fourteenth and fifteen centuries it delivered the kings from the domination of the church and the Empire; in the sixteenth and seventeenth centuries it made the kings subordinate to the nobility and the gentry; in the eighteenth and nineteenth centuries the middle class became dominant, the manufacturer and the shopkeeper drove the nobility and gentry from power, and now this class is struggling for supremacy with the common people, with the hand worker and the wage earner, in whose supremacy the democratic revolution will reach its goal. It is with this phase of the revolution that the world is now occupied, and in this crisis the organized churches are not, for the most part, with the rising people, but are either indifferent or are with the dominant class. The churches stand for privilege; the bishops in the Episcopal churches are a privileged class among the clergy; the clergy are a privileged class among the people; the wealthy are a privileged class in society. But privilege of any and every kind is becoming every day more and more odious. Equality, political, social, and intellectual, is a constantly growing demand, and all institutions that stand simply upon privilege are passing away. The democratic revolution is the working out into the life of the world of the life and teaching of Jesus. The only privilege which he claimed for himself, or allowed to others was the privilege of service and sacrifice, and that is the only privilege than can endure in the day of the social revolution that is at hand."

Page 296:

"Hear, now, oh ye churches, the sum of the whole matter: There are three great spirits at work creating the world that is and that is to be: The spirit of scientific investigation, that will know nothing but the truth; the spirit of democratic revolution, which will trust no one but the people; the spirit of social evolution, which will call no man common or unclean. If the churches wish for influence in the world that is and is to be, they must master these spirits and make them their own. The churches must become scientific, democratic and socialistic. And, if they do so, then the churches will merge into the church and the church will no longer be separate from the state, nor the state from the church, but these two will be one flesh."

We must not get the impression that Howells is a mere Utopian. In the earlier book, "The Traveller from Altruria," he brought out clearly the truth that the co-operative commonwealth has to be reached through the political uprising of the working class.

We want you to break your record for bundle orders on this issue. Wilson's glorious article should reach as many people as possible. Every religious man and woman of brains will appreciate this article. Send it out at one cent per copy in bundles of ten or more. Send out as big a bundle as you can.

Francis Willard's Views on Socialism

A new edition of "Frances Willard's Views on Socialism" is just off the press, and will be furnished at the following rates:

One copy, 10 cents; one dozen, 75 cents; fifty copies, $2.50; one hundred copies, $4.00.

Few booklets have a more powerful influence among temperance people than this one. Send for a dozen and distribute among your neighbors.

Postal sub. cards at $2 for five. Get some to hand to the ministers and be sure that they put "Rev." before their names, so we can tell them from others.

Comrades of the Cross

"The last number of the CHRISTIAN SOCIALIST failed to arrive. With the ordinary papers this would be a trifle, but with the CHRISTIAN SOCIALIST it is an unbearable calamity." Thus deeply does Comrade Palmer, of Iowa, mourn the failure of getting one of the copies of the CHRISTIAN SOCIALIST, but we have sent him an extra one.

* * *

"I just received some sample copies of the CHRISTIAN SOCIALIST and will say that while I fully expected something good it even exceeds my expectation. I passed them on and all are delighted with it and we feel that it will fill a long felt want here among the people. I will say for my part that the name of your paper just fits me. Not that I am all I want to be religiously, but I want to be a better Christian and the Socialists have the work outlined in such a way that I can give my heart and hand to it. Thousands are only waiting for the message and while it is being given from other sources I feel that you have a power in the CHRISTIAN SOCIALIST to deliver the message where others would fail. So cheer up, comrades, for you are gladdening the hearts of the people. I promise to do all I can to get people to read the paper and I feel assured that the paper itself will do the rest. I am enclosing a list of subs." This kind communication, together with a valuable check, comes from Comrade Frith, of Arkansas, and is one of the many of similar messages that we receive and it is for the sake of those whose hearts are gladdened that we are able to continue in this hard struggle to meet the obligations involved in putting out the CHRISTIAN SOCIALIST; but if comrades all over the country would work and act as Comrade Frith, it would soon be possible for us to get out of the valley of hardship and reach the hilltop of self-support.

* * *

"I am going after the ministers and a host of good and susceptible people, presenting facts to them, and I am sure there is no paper of which I know that more properly puts forth the facts than the CHRISTIAN SOCIALIST," writes Comrade Smith, of Illinois.

* * *

"I like your paper better than anything I have seen in this line. Enclosed find a dollar for one hundred copies of the Episcopal edition. I will try to put them where they will do good work." Comrade Mitchell, of Connecticut, is just taking hold of this work in a loyal and faithful manner, and we hope many of his neighbors will be benefited by his efforts.

* * *

Comrade Avey, of Arkansas, sends some subscriptions and says: "The CHRISTIAN SOCIALIST is the only publication I have ever known which really and truly expounds the teachings of the Man of Nazareth." Thanks, Comrade. We try. Glad you are helping us.

* * *

Comrade Stowe, of Idaho, sends another fifteen dollars for the preacher's fund. He's "got the habit." God bless him. If others who could would do as well as he, we would soon have a three months' subscription in the hands of every preacher in America. Keep it up, brother.

* * *

"Little Rhoda" would soon be awake to Socialism if all the comrades there would bestir themselves like Comrade Thomas, of Providence, who not only orders sub. cards but works diligently to get the Socialist papers into public meetings. Good idea. Bombard church, conferences and associations with CHRISTIAN SOCIALISTS. Some people who know no better will get cross, but some will receive the "Good News." Press it upon all.

* * *

"The best Christian Socialist propaganda in America" is the way Comrade Dent, of Nebraska, characterizes this paper while ordering a bundle. The paper will improve according to its support.

* * *

"I sometimes fear that the church will cleave to the old ruts and get left, but I have great faith in the Christian Socialist Fellowship and its Centers. I firmly believe in the mission of Socialism and the special mission of the Center. As I understand it, it is to apply the ethics of Christianity to the economic system and at the same time inspire the hearts of the people with the divine spirit. In the future the test of religious Fellowship will be divine love; love for truth, justice and humanity, independent of sectarian theology." Thus writes Comrade Miller, of Maine.

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Comrade Crabill, of Maryland, strikes us gently with a club. Strike harder, Comrade.

* * *

"Never let my paper stop," cries Comrade Willits, of Kansas. And never do you stop getting subscribers, we reply.

* * *

"I realise that the progress of Socialism depends upon our reaching the rank and file of the churches, and I shall do all in my power to extend the influence of the CHRISTIAN SOCIALIST," says Comrade McConnell, of Pennsylvania, as he hands us a dollar for a bundle. Excellent way.

* * *

Comrade McLennan, of Canada, sends three dollars for subs and a good word of cheer. Let Canada claim our paper more and more.

Prof. Ward, of New York, hurries into the band wagon with ten new subs. No moss on his back.

* * *

"The Lone Star State" is well represented by Comrade Smith and others who send frequent clubs. Two dollars and fifty cents just now dropped into the hat from him. Oh, if all our readers would go after subs like he does! Wake up, friends. We must have that 50,000.

* * *

Our old friend and comrade, Hickling, of Florida, sends a club of twenty and words of inspiration. That's the way to do it. You younger fellows ought to see if you can beat that. Don't let a veteran outdo you. God bless him for his energy in the good cause. He goes right after people and stirs them up good.

The New Religion

Rev. W. H. McPherson, pastor of the People's Congregational Church, Chicago, gave an address before the Christian Socialist Center in the Masonic Temple, May 19. He showed that the church is but a means to an end. That there was a time when the church assumed all the work of the world, including educational, scientific, philanthropic, religious and moral instruction.

One after another of these fields of effort has been turned over to the other organized bodies until only the moral and religious field is occupied by the church; and when the church has finally pressed the moral and religious influences into the economic field and wiped out the present un-Christian social system and established, through Socialism, the new social system, the co-operative commonwealth, the kingdom of love proclaimed by Christ, the church will have accomplished her great mission in large measure.

Hence the work of the church to-day is to preach justice, righteousness, peace, love, etc., in a practical way as it never did before and as represented in the new Christian Socialist movement and in this way become the power and help it was intended to be and which all would welcome.

Wilson's most excellent article in this number should be scattered far and wide. Buy a big bundle for your neighbors. See that every preacher in your vicinity gets one.

Wagtail and Baby

An Incident of Civilization

By THOMAS HARDY

A baby watched a ford, whereto
  A wagtail came for drinking;
A blaring bull went wading through:
  The wagtail showed no shrinking.

A stallion splashed his way across,
  The birdie nearly sinking:
He gave his plumes a twitch and toss,
  And held his own, unblinking.

Next saw the baby round the spot
  A mongrel slowly slinking;
The wagtail gazed, but faltered not
  In dip and sip and prinking.

A perfect gentleman then neared:
  The wagtail in a winking,
Rose terrified, and disappeared. . .
  The baby fell a-thinking.

—*From the Albany Review* (London).

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